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Communications.

For the Western Recorder.

TENDENCY OF HIGH CHURCH OPINIONS TO UNITARIANISM.

I have already considered, to some extent, the moral tendency of high church opinions and practices: That they are wholly inconsistent with the genius of a republican government; subversive of the gospel plan of salvation by grace; and that they lead to the re-establishment of papal errors. An attentive examination of these opinions and practices, with a review of church history in relation to these subjects, will determine whether I am correct or not.

I now proceed to state further, that these opinions and practices actually tend to *Unitarianism*. I am aware that the mere mention of this will cause some alarm in the minds of many. What! Episcopacy, in any shape, lead to unitarianism? I know it has long been supposed, that the colossal strength of the litany and thirty-nine articles would stand any attack of error; and that the prayer-book was so full of the trinity and of orthodoxy, that the long established church of England was that *church*, around *which* the "wall of fire" encircled, and on *which* the "glory" of the Lord descended. But as we have already seen that "articles" are no sure indication of that orthodoxy which they breathe, existing in those who professedly embrace them; so I imagine it will appear, that collects and litany, with the whole church service, may easily give way before that current, which at every step grows deeper and wider and more resistless.

That I may not appear to have taken too strong grounds, or excited unnecessary suspicions, I shall allude to the apprehensions which were entertained of the very sentiments under review, when they were first reduced to a system in five articles, avowed and defended by Arminius of Harmensem, near the close of the sixteenth century. It is said by a church historian, that "Arminianism derived its existence from an excessive propensity to improve the faculty of reason, and to follow its dictates and discoveries." I shall not stop to inquire how nearly this resembles the origin of unitarianism. The same judicious writer adds, that "the Calvinists maintained that the Arminians designed, under these specious and artful declarations, to insinuate the poison of socinianism and pelagianism into unwary and uninstructed minds;" and then he gives it as his own opinion, "that if we are allowed to interpret the 'five articles,' in a sense conformable to what the leading doctors among the Arminians have taught in later times, concerning these points, it would be difficult to show that the suspicions of the Calvinists were wholly groundless." "Many of the Arminians, after the decision of the synod of Dort, accepted the invitation of Frederick, Duke of Holstein, repaired to his dominions, and built Fredericksladt; among whom was the famous Vorstius, a champion of arminianism, who by his religious sentiments, which differed but little from the socinian system, had rendered the Arminians particularly odious." We are also told, that "after the arminian exiles returned into their native country, the theological system of this community underwent a remarkable change, and assumed an aspect that distinguished it entirely from that of all other christian churches; for they gave a new explication to the *five articles*, that made them almost coincide with the doctrines of those who deny the necessity of divine succours in the work of conversion and in the paths of virtue. Nay, they went still farther, and bringing the greatest part of the doctrines of christianity before the tribunal of reason, they modified them considerably, and reduced them to an excessive simplicity." "Their definition of a true Christian became somewhat latitudinarian in point of belief." "Thus the wide bosom of the arminian church is opened to all who profess themselves Christians, however essentially they may differ from each other in their theological opinions." "From all this," he says, "it appears plain enough, that the arminian community was a kind of medley, composed of persons of different principles; and that, properly speaking, it could have no fixed and stable form or system of doctrine." And to show that all this relates to the high church, he adds—"Every one is acquainted with the change that has taken place in the established church of England, whose clergy, generally speaking, since the days of Archbishop Laud, have embraced the arminian doctrine concerning predestination and grace; & since the restoration of Charles II. have discovered a strong propensity to many other tenets of the arminian church."—*Moshcim Ecc. History, vol. 5, chap. 3.*

Here we have the rise of the arminian system, and the relation it was early supposed to hold to unitarianism; and any one who is acquainted with the character and progress of these two sects, will perceive in a moment numerous points of affinity. We have too long been accustomed to look on Unitarians, as distinguished from all other denominations by the simple rejection of the trinity, and that this constituted the chief errors of this sect. We should, in connexion with this, survey all their other errors, and inquire what led to the rejection of the trinity, and what reciprocal influence that throws upon other parts of their system.

And here our inquiry arises, what alliance is there between the Arminians of the High Church and Unitarians, on other points excepting the trinity.

Let us now consider the relation between the High Church and the Unitarians. I have only to state, that excepting the single article of the trinity, they perfectly harmonise: I mean in regard to opinions: To practices, or church usages, I do not now refer. The *five articles* which constitute the glory of the High Church, are what Unitarians heartily embrace and warmly defend. They both reject in common all the peculiar sentiments of the evengelical system. They go hand in hand over the whole ground of christian theology, till they come to the doctrine of the trinity. The Unitarian, in true consistency with the common scheme, rejects this doctrine, as causing a curious derangement, if engrafted on his arminian system. But the High Churchman embraces this doctrine of the trinity, he says. However inconsistent it may appear, we must suppose he does embrace it. But I solemnly ask, what influence can the doctrine of the trinity have upon him, after cordially embracing every other point of the arminian scheme? *What is the trinity?* A full disclosure of the sacred and eternal existence of the Godhead. *Why this disclosure?* To designate to us the different parts acted by the divine *Three*, in the glorious economy of man's salvation. *But what call for this disclosure; or what necessity for this eternal existence of the Godhead, on the ground of high church arminianism?* On this ground, what is there to meet or allow the various offices of Father, Son and Holy Ghost? Nothing at all. I can but wonder, that a high church Arminian should for a moment be a Trinitarian. He holds, as we must suppose, to the eternal divinity and vicarious sacrifice or atonement of Jesus Christ; but at the same time denies the doctrine of man's entire depravity and utter helplessness; asserting that the fall has left a remnant of grace in his soul, which it is in his power to cultivate and bring to the full stature of holiness. I ask where, on this ground, is the necessity or room for the atonement of Christ? Call his sufferings and death an atonement, if you please; its absolute necessity and highest value is taken away. Man might have effected his salvation without it. And I think it can be clearly shown, on this ground, that the atonement of Christ has effected no more than might be effected by the teachings and death of Paul. And this is what Unitarians make of the atonement of Christ. It is the full ruin and desperate depravity of man, his obnoxiousness to the divine law, which precludes the possibility of the application of divine favour to his soul by the Holy Ghost, in his fallen state, that lays the necessity for a divine atonement. When that desperate depravity and entire ruin of man is taken away, as by the system of high church arminianism, all the practical value of the divine atonement must depart with it. So I conceive, that the belief of the High Churchman in the divine nature and atonement of Christ, is entirely useless as to all practical good. His system is certainly urging him continually to the belief, that his exigencies did not require the efficacy of a divine atonement. As the supreme divinity and atonement of Christ continually reflect on the desperate depravity and entire ruin of man; so the entire ruin and desperate depravity of man is continually exalting the deity of Christ and the divinity of his atonement. The denial of the one lessens the importance and leads to a denial of the other. And is there no proof of this? How did Germany become unitarian, and indeed infidel? The doctrines of Geneva, from the degeneracy of the age, yielded to the vigorous efforts to introduce arminianism; and the condition of Germany now is too well known. How did such multitudes of the high church of England become unitarian, and so far lost to all sense of honesty, as to subscribe to the litany and articles of the prayer-book, and belie their own sentiments on every returning season of episcopal service?

We have taken but one view of the subject. The High Churchman holds to the personality and divinity of the Holy Ghost; and yet denies the necessity of regeneration by his special and immediate influence. If the necessity of regeneration, or being begotten anew by the Holy Ghost, be denied—I ask, where is there any room for the offices or agency of this divine existence? All that is required or can be admitted on this ground, is the mere δυναμιν αγιον, divine influence or common grace, of which the Unitarian talks, when he attempts to exalt the unceasing favour of his heavenly Father. There is no necessity of supposing any separate divine existence of influence, but what flows from the all pervading providence of God, in his unwearied displays of parental care and kindness. I say, all that is necessary or can be admitted here, is the mere providential favour or common grace of God. *And is this the Holy Ghost?* Is there no difference between that divine influence which filled the holy Zechariah, and the Holy Ghost who convinces of sin, of righteousness and a judgment to come—who may be grieved, resisted and blasphemed.* So it would seem by the system before us. I must say, then, that the high church arminian system takes away the necessity, and indeed the opportunity for the agency and offices of the Holy Ghost. It leaves no work for that eternal Spirit of God to do in this broad world of man's ruinous rebellion. To all practical purposes the disclosure of the third glorious and eternal distinction in the Godhead is in vain. It is the necessity of man's entire moral regeneration, which lies beyond all created power to effect, that demands the agency of the distinct, divine and eternal Spirit. And the disclosure of the existence of this distinct, divine, and eternal Spirit, in relation to man's moral remedy, tends directly to fasten on the soul the deep conviction of that helplessness and misery, which none but God can possibly alleviate. A denial of the *one*, then, must tend to the denial of the other. And so it has been, till in the creed and the language of the Unitarian, the Holy Ghost is nothing more than the all pervading, parental influence of God; and in the language and creed of the High Churchman, nothing more than common grace or ordinary divine influence. *Does not high church arminianism, then, tend to complete unitarianism*, even in its broad and undisguised inscriptions of radical and ruinous error? It may yet retain the show of orthodoxy, while its thin and falling drapery shelters the very image of death, which ever aims its shaft at the faith delivered to the saints, and sealed by the blood of the Son of God. It has already swept before it every article of evangelical faith; and the cross itself may soon fall before it, or still stand as the symbol of pretended faith in its blood—the prostituted guardian of radical error.

I shall bring some collateral proof of the above positions. I have said, that in regard to every article of christian theology, the High Church and the Unitarians agree, except the doctrine of the trinity. And now, I ask, who are the champions of high church arminianism? Archbishop Laud, Whitby, Burnet, &c. And what have modern Unitarians done, but embrace and defend the system which these and other high church Arminians supported? And what other arguments have they used, than those borrowed from the proudest defenders of high church arminianism? The High Church and Unitarians are here on common ground, defending themselves against a common enemy, by precisely the same weapons of theological warfare. We find high church Arminians of the seventeenth century met and refuted by the unparalleled powers of President Edwards; and at the present day, we find Dr. Ware, of Cambridge, on the same ground with Whitby and other episcopal arminians, with arguments used for a century, and refuted a hundred times, opposing the calvinistic sentiments of Professor Woods, of Andover.

I have already showed that the doctrine of the trinity, as to all practical purposes, stands but an ideal wall between the High Church and the Unitarians. As collateral proof of my positions, I would inquire into the actual state of these two sects at the present time. Do they not oppose the same benevolent designs of all evangelical Christians? If any difference appears, do not some of the High Church step beyond any Unitarian of our country? The Unitarian makes no objection to the distribution of the bible. Not so with Bishop Hobart, unless the prayer-book goes with it. Are they not equally opposed to the education, tract and missionary societies of other denominations? Are they not equally and universally hostile to revivals of religion? Are they not equally engaged to plant their churches by the side of other denominations, whether they have many of their own there or not? As streams of patronage are continually flowing out from the capital of the pilgrims for this purpose; so continually are streams of patronage flowing out for this purpose from the exuberant treasures of the New-York "*Trinity.*" Do they not throw open their arms equally wide, and admit to the communion of Christ's table with as little distinction of character; and do they not tolerate the same habits of life—unitedly break down that distinction between the church and the world which the gospel designates, and equally allow, if not encourage, the levities of life among all, without distinction? And finally, do they not show an equal looseness of habits in regard to the observance of the sacred Sabbath? A reverend Doctor of the High Church once said to me, that he regarded the location of their college in a city as peculiarly favorable, as it allowed students the amusements of the theatre, &c. I can never think of the Doctor, but in connexion with a unitarian minister, seated in the pit of a theatre, admiring the powers of the infamous Kean. Again, I ask, is not the same latitude of belief and practice allowed by both these sects? Do not the gay, the thoughtless, and those in error, find it equally easy to sit undisturbed within the sanctuaries of both? I am not a stranger to either. A distinguished clergyman of New-England, who formerly resided within the diocese of Bishop Hobart, not long since remarked to me, that the episcopacy of New York was the unitarianism of New England: And who that has acquaintance with the society of both, does not at once mark almost a perfect resemblance? I claim some knowledge of this myself, and do not speak unadvisedly. It has long been understood, that the reason why unitarianism could not flourish in New York, was because there was no demand for its loose and liberal economy, there being sufficient latitude of faith and practice there already. And is it not true, that the religion of many churches in New York is sufficiently liberal and indulgent to the desires of our unsanctified nature, without importing the platform of the rational and indulgent religion of New England?

It was the reformation of the churches in Boston, from the errors of arminianism into which they gradually dived for a century, that caused the reign of liberal religion there. Had its inhabitants forgotten the "episcopal "bigotry, intrigue, intolerance and perse-"cution," that preceded the revolution, united with the efforts of "East Apthorp, hot "from Oxford, and still more warmed by "holy orders from episcopal hands,"* that city might have welcomed to its bosom the indulgent maternity of high church episcopacy, as well as the liberal regulations of the unitarian order. Indeed, so much more attractive is the showy and multiplied formalities of high church episcopacy than pure unitarianism, that we see no sufficient reason why the former is not preferred there, but the firm attachment of the sons of the pilgrims, even in their moral degeneracy, to the principles of their forefathers. Let the arminian churches of New York raise at once their standard of faith and practice to a level with evangelical denominations, & we shall see whether that city will not admit the reign of liberal religion, even under the banners of unitarianism, as widely and as long as it has flourished in the capital of the pilgrims.

Committing to God and your readers this communication, I am your's, &c.

CYPRIAN.

* The late President Adams.

For the Western Recorder.

NO. VI.

MR. HASTINGS—The disciples of Swedenborg profess to believe in certain correspondencies between our world and the invisible state. They would be thought to have intercourse with the ancients, most illustrious in sacred history. They have been seen making obeisance at the corner of a street; and when asked what induced them to such reverential movements, they have declared that Aaron had presented himself to their view. While curiosity is amused, astonishment is excited by the existence of such facts, in an age boastful, in no small degree, of the lights of science and philosophy. But there is no new thing under the sun; since we read in ancient history of fooleries equally gross, on the part of those, who, professing superior wisdom, ran into extravagancies, I had almost said unparalleled. But the lines described by human folly, though strangely curved, are always parallel among themselves, whenever the children of Adam prefer their own counsel to that of the Most High.

These things notwithstanding, when I contemplate the constitution of the universe, and view the sacred pages unfolded, I cannot doubt the reality of correspondencies which speak volumes. I perceive the Old Testament corresponding with the New: or, if the reader prefer it, the language of Moses harmonises with that of Jesus Christ. If He, concerning whom Moses wrote, avers that "the Sabbath was made for man;" the Jewish lawgiver, as the organ of God, declares that "Jehovah blessed the Sabbath day, and hallowed it:" *Because* he pronounced that sacred institute an instrument and source of happiness to mankind; he separated it from all other portions of time, that it might be *exclusively* occupied in the discharge of religious duties. The language of the holy prophets, especially that of the sublime Isaiah, points to the same object, and maintains a solemnity of tone suited to infinite greatness. "If thou turn away thy foot from the Sabbath—from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of Jehovah—honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in Jehovah, and I will cause thee to ride on the high places of the earth."

Can any person of decent education, in a christian land, avoid the perception of a correspondency between the Lord's day and the *social* nature of man? Man cannot enjoy the happiness for which his social nature is adapted, in a state of solitude. His social disposition, as well as his wants, impel him with a force altogether invincible, to the formation of society; while the advantages enjoyed in a well regulated community are incalculable. The benefits thus enjoyed, man is under the strongest obligations to acknowledge in his *social* capacity. For the truth of the averment, we again appeal to the fundamental principles of morals. Besides, man, from the very structure of his system, corporeal and mental, more readily reaps those advantages attainable by him by means of social worship. In the sanctuary of the living God, the most powerful and meliorating sympathies of our nature are roused into vigorous action.—There, persons of every rank, and of all relations, feel their mutual dependencies; while in the divine presence, the most inconsiderable member of the social body appears as a candidate for eternal life; and the most important is constrained to shrink into less than an atom before divine majesty. There the human mind is extricated from that torpid state, which is unavoidably the offspring of long solitude. There, man, freed from intellectual numbness, cannot fail to find himself, in some measure at least, in a state of preparation to feel the power of revealed truth, and to form those determinations which are ever the forerunners of advancement in moral dignity. False, indeed, to himself, must that person be, who has not the consciousness of one breathing a new atmosphere, while engaged in the solemnization of public worship, conducted agreeably to the simple plan of the gospel. Far beyond all these considerations is the special assurance given by the Great Invisible of his favourable presence in his own sanctuary.

But the actual enjoyment of all these high advantages depends, altogether, on the stated return of the weekly Sabbath. How, otherwise, could mankind know when to resort to the house of God? How could they avoid those impediments to which they should be subjected, by numberless and unexpected applications for the transaction of secular business? Here, let me ask, is it not self-evident, that the passing of teams through our streets, attended by cracking of whips and blowing of horns, and resorting to the post-office for letters of various kinds, as well as newspapers, form a state of things utterly incompatible with the stillness, solemnity, and the exclusive attention to spiritual concerns, which are essential to the due observance and effectual improvement of the Sabbath? Where is the person prepared to assert, before a christian community, that the Lord's day is not a moral institute, or to deny a moral obligation to obey the fourth commandment?

It is equally evident, that there is a correspondency between the weekly day of rest and the *necessary* exigencies of the *animal frame*. This general phrase is used, because such is the physical structure of human bodies, as well as those of brutes, as that cessation from labour, on one day in seven, is indispensable, if we would use our resources to the highest degree of possible advantage. To possess permanently the strength necessary towards the performance of the largest portion of labour possible, what is needful? I am willing to refer the answer to the candid judgment of all industrious labourers. Let them be asked, whether their productive powers be not increased by resting on one whole day in every week? The declarations made by such persons, when the question has been agitated, as well as my own experience, authorise an unhesitating decision in favour of the rest from all labour enjoined by the fourth commandment.

Respecting domestic animals used for labour, experience has demonstrated the like fact; they will perform, say in a year, more labour, when allowed the portion of rest claimed for them by their benevolent Creator, than they can do, when subjected to their ordinary exertions on every day in the twelve months. The following information has come to me, with credible assurance of its correctness. A number of families were moving from Connecticut to Ohio. Their respective loads were judged to be about equal, and their teams, apparently, were equally efficient to accomplish the end in view. On the first Saturday evening after the commencement of the journey, they found themselves at Cherry-Valley. On the following morning, difference of opinion concerning the sanctity of the Lord's day separated them. A portion obeyed the fourth commandment, while the others continued to travel. At Buffalo, those who abstained from profaning the Sabbath overtook the party who had journeyed every day. The arrival of the whole number of families successively at the place of destination, demonstrated that the observers of the Sabbath had *gained* a day in every week consumed on the road; while they had the satisfaction to perceive that their teams were in better order than those of the Sabbath-breakers. So true is it, that "none of the divine commands are grievous, and that in keeping of them is great reward."

The like correspondency is found between rest or leisure for contemplation and spiritual improvement. An intense application of our intellectual powers, in pursuit of any object, is utterly incompatible with the melioration of the heart. The phrase "any object," is not used without design; convinced, as I am, that if a student of sacred literature, or christian theology, do not on the Lord's day, not to say oftener, relax his exertions, leanness will invade his soul. Therefore, worldly cares and distractions must, for reasons incalculably stronger, be baneful to interests momentous as eternity. No person can enjoy spiritual prosperity, if he do not give himself time to "commune with his own heart."

I fear not to avow myself a strenuous advocate of the doctrine here maintained. The correctness becomes more evident, in pro-

*I have long regarded it as a cause of regret, that so little distinction was made by theological writers and preachers, between divine influence and the Holy Ghost; or I may say, between the Holy Ghost in his divine personality and divine influences. There is surely a vast difference betwen the all pervading providential influence of God and the Holy Ghost; and we should always distinguish when the Holy Ghost, as the third person in the trinity, is meant, and when only simple divine influence. C.

portion to the time during which the mind is permitted to dwell upon it. Hence I am led to assert, that the observance of the Lord's day exerts a powerful influence on the success of our *worldly enterprises.* The speaking facts, which form the history of small communities, demonstrate the truth of the assertion. Witness the well known example furnished by a town in the state of ——. About thirty years ago, the minister was dismissed for some ostensible reason, which by the collected body was admitted as valid. The consequence was a rapid depreciation of character, by the increase of intemperance, gambling, horse-jockeying, and idleness. In process of time, the fact became notorious, that the town was "*running down,*" with a velocity truly alarming. A few considerate persons, observing the "signs of the times," united in a vigorous effort to procure the settlement of a good minister, an able advocate of the truth, and a faithful preacher; discreet, yet not time-serving; possessing moral courage, yet not rash; ever advancing, but not precipitate. What has been the result? A most undeniable melioration in morals and industry, with a proportionate acquirement of property, respectability and reputation.

It is probable, that at the time when the minister was dismissed, the portion of *true piety* was small, and that the mass of the people adopted the measure with the determination to neglect all the *externals* of religion. This low state notwithstanding, *bad* became *worse*, with a rapidity which alarmed even the irreligious, and reconciled *them* to the expense of supporting a man of education and talents respectably, and to hear inculcated doctrines to which they felt the strongest opposition. Let us suppose the society in question to have consisted of two thousand souls, when, to avoid the temporal evils menacing them, they made up their minds to submit weekly to the administration of an unpalatable draught. Who is now prepared to encounter the effects of the profanation of the Sabbath by millions? Let the harpies vice and idleness continue to strengthen themselves, and extend their influence in our state, by means of Sabbath-breaking, as it is now practiced with unblushing effrontery; let this be permitted a few years longer, and what will become of our civil institutions? Who can suppress the alarm created by a momentary contemplation of the prospect before us? It is not easy, nor perhaps possible, to bring arithmetical calculation to bear on this subject. But the design of sound argument may be sufficiently answered by the sober exercise of common sense and candor. Furnished with these qualifications, let any person attend to existing facts within the sphere of his personal observation, by ascertaining the practical effects of Sabbath-breaking. What are they? Frequenting taverns, idleness, and every species of dissipation—attended by neglect of families, shiftlessness, poverty, rags, squalidness, and utter destitution of credit. Then let him take a mental survey of the scenes presented on the Sabbath by the Erie canal from Albany to Buffalo—taking care to pause a few moments at stopping places, such as locks, incipient villages and landings, where portions of cargo are left, and others taken on board. Let him observe the personal appearance and manners of the human beings, young and old, presenting themselves to view. Let him compute, if he can, the moral influence exerted on the community, far and near, by all these, and anticipate the aggregate of the evil which must be the result during one generation. To say nothing of the grief which must distress the pious heart, where is the patriot and philanthropist, at once discriminating and prudent, who is not alarmed at the prospect? Ruin approaches with strides long and rapid; an increasing velocity, by the side of which geometrical progression becomes breathless in a few moments. The foulest moral contagion taints the whole atmosphere, and flies abroad, in all directions, on the wings of the wind. Human blood flows by the hands of murderers; but the criminals cannot be brought to justice, because truth is fallen in the streets, while perjury stalks fearlessly in open day, and with a bold front violates the very sanctuary of the laws. Ye venerable "pilgrims!" Was it for this that ye encountered so many perils—endured such privations and hardships? Ye revolutionary patriots and heroes! Is this the result of your glorious anticipations? Are these the advantages secured by the effusion of your blood, and the loss of your lives?

But to what purpose do I address myself to the dead? They can no longer "offer themselves willingly to the help" of their country. Their abode is deaf and dumb. Let me, therefore, crave the attention of the learned in mythology, and the lovers of classical allusion. To them I submit the question, whether Pandora's box has not ceased to be a fable? Are not all our boasted internal improvements pregnant with ruin to our country? If the profanation of the Sabbath be not stopped, and that speedily, the truth of the interrogatory is reduced to a moral certainty. I will not, at the passing moment, appeal to those immutable laws, which form the moral constitution of the universe, lest the presumptuous children of the wisdom of this world should inscribe "foolishness" upon them. For their sakes, I prefer meeting them on their own ground, and to *hamstring** them with their own weapon—*that* which political economy has put in my hand—that science inculcates the doctrine, that "Labour is the source of wealth." "Labour was the first price, the original purchase money, that was paid for all things." "It was not by gold and silver, but by labour, that all the wealth of the world was originally purchased." To labour, economy must be added; because without economy there can be no accumulation. But accumulation, by avoiding to expend the whole product of labour, is necessary to form capital. "It is to capital that we owe almost all our comforts and enjoyments. Without its assistance and cooperation, labour could never have been divided; the arts could never have made any progress; and mankind must have continued to shelter themselves, as in the earliest ages, in caves and forests, and to clothe themselves with the skins of wild animals." Without morals, there can be neither industry, reputation, nor credit. Destitution of these precludes the possibility of economy; in the want of which capital cannot be acquired. It is therefore clearly evident, that the loose habits formed by Sabbath-breakers, present an insuperable obstacle to that rapid increase of national wealth, which naturally emanates from a practical observance of the lessons taught and learned by a due improvement of the christian Sabbath, with the invaluable privileges connected with it.

AN OLD STUDENT OF ANCIENT FACTS.

* See Walker's Dictionary.

Religious Intelligence.

GOOD NEWS FROM PALESTINE.

The Boston Recorder & Telegraph says, that the last monthly concert was the most interesting of any ever held in Boston. The intelligence communicated, had reference chiefly to the Palestine mission, and was of the most important and animating nature. As the Missionary Herald *had just been issued*, it was thought advisable to present a brief abstract of the intelligence, rather than to wait one whole month for the publication of the details.

"The intelligence to which we allude, is contained in a letter from Mr. Goodell, at Beyroot, dated Sept. 29th, and Oct. 5th, 1826. It appears that Mr. King, when he set out on his return to this country, left *a farewell letter* to the people of Syria. This contained a testimony to the great truths of the gospel. A translation of this letter was sent to Constantinople, with copious marginal references to scripture proofs prepared by Mr. Goodell. This letter excited great commotion among the *Armenians*, 100,000 of whom reside in that city and neighbourhood. A general meeting of the monks, priests and patriarchs of that church was held; attended also by the Greek patriarch of Jerusalem, who happened to be then in the city. Mr. King's letter was read, and discussed at length, in that meeting. The long neglected Bible was produced in the conclave, and the references consulted.—The consequence was, a division in the assembly, and a warm dicussion of the practices of their own church. But eventually several resolutions were passed, which clearly show that strong convictions of truth had seized on the minds of a major part; and that light has dawned, even upon the ecclesiastics of the Armenian Church, which must, ere long, subvert the fabric of their superstition. The substance of the resolutions is, that the Patriarch should dismiss the monks and priests from the convent at Jerusalem, & appoint a few persons in their places who have been married but are widowers; that no new monks or priests be appointed for twenty-five years; that no women or boys go on a pilgrimage to Jerusalem; that men who go should not be permitted to remain there more than four days; and that they no more witness "the pretended miracle of the holy fire."

"We make no comment; aware that *facts*, in a case like this, need nothing but an explicit statement to bring them with power to the pious heart. We would barely remark, that these beloved missionaries could not have anticipated a result like this, in less than seven years from their leaving their native shores, and within three years from the location of the mission in Syria.—Mr. King too, when writing that favored letter, 'did not imagine in what an assembly it would speak, or what convulsions it would occasion in the superstitions of a corrupt church. Perhaps he has yet to learn what the Lord has done by his feeble instrumentality. By the last accounts, he was in France; and though success speedily followed his parting effort in the Holy Land, possibly he will first hear of that success on arriving here among his own people. The full extent of the benefit, he will learn only when the light of eternity shall disclose it."

The following from the New-York Observer, is scarcely less important; inasmuch as it tells of missionary trials accompanied by the triumphs of the gospel. Light is indeed dawning upon the land of the ancient covenant people; and in due time it shall shine as the perfect day. The letter is dated at Beyroot, Oct. 7th, 1826, two months later than had been previously received. Asaad was still alive in prison.—There had been seven cases of hopeful conversion, four of which gave very satisfactory evidence. Schools were increasing: 400 males and 90 females were under instruction.

My dear Sir—The last ten months have been to us a season of the deepest interest. We have seen this "dry and thirsty land," parched with a drought of more than a thousand years; and we have seen a little cloud rising, and gently and sweetly shedding down refreshing showers.

Scarcely has a day passed for a long time, in which our bosoms have not been agitated by witnessing scenes or hearing reports, encouraging or discouraging to us—*now* hope, *now* fear. We are alarmed, *now* by Greek cruizers before the town, and *now* by the appearance of Mohammed Ali's fleet. *At one time*, we are told that firmans have been purchased from the Grand Signior, to seize upon those Armenians connected with us, who have embraced the protestant faith; and at another, that our beloved brother Asaad Shidiak, who has long been suffering for the sake of Christ, is almost worn out, or is already dead, from the severity of the treatment which he receives from the patriarch. *At one moment*, we have before us all the horrors of a famine, and are prohibited by the Pacha from importing any thing from abroad, except by paying such enormous duties, as that it shall be no detriment to his own monopoly; and at another, we receive official notice of the fear of a rupture between England and the Porte, and are warned to provide for our personal safety. We hear of wars and rumours of wars, of pestilence and famine, of carnage and blood.

And in the midst of all these, and many, many more such like things, it is on the other hand reported to us for our comfort—at one time, that there is a prospect of the deliverance of poor Asaad Shidiak from prison and death; at another, that different individuals scattered here and there, have, by the simple reading of the word of God, become convinced of the errors of their church, some of whom boldly and warmly espouse the cause of truth; now, that light is surely breaking forth upon many of these dark villages, and that important moral changes are already taking place; and now, that the whole Armenian church has publicly reformed some of her abuses, and that she appears fast preparing to undergo a complete moral revolution; most of which intelligence, bad and good, is perhaps contradicted the second day, modified the third, or confirmed the fourth. In the mean time, one of our schoolmasters is writing to us, that the prejudices against female education are breaking away, and that he has *fifteen* girls in his school; another, that he has *forty-two* in his; while the superintendent reports, that in all our schools, there are *ninety girls*, and nearly *four hundred boys*.—"We thank God, and take courage." We sit down in our families, and ten or twelve natives sit down with us, every evening, to read the holy scriptures, and to listen to our expositions and exhortations. One tells us of the darkness, and stubbornness, and anguish of his soul, and requests our prayers. Another expresses the hope, that "God, who commandeth the light to shine out of darkness, hath shined into his heart, to give the light of the knowledge of the glory of God in the face of Jesus Christ." We listen to their different relations, and endeavour to give them suitable directions; we see evidence, that God himself is in the midst of us, convincing and converting, enlightening and regenerating some of those around us, and we say and feel, that "it is good for us to be here."

The following individuals, it is believed, have learned the language of adoption, and have become heirs of God within the last ten months:—

1. Asaad Shidiak, a very learned and interesting youth—was Mr. Bird's teacher. Has suffered and still suffers much persecution. He belonged to the *Maronite church.*

2. Mrs. Abbott, the wife of the British consul here, an Italian lady. She belonged to the *Latin church.*

3. Signor Wortabet, an Armenian priest in my family—belonged to the *Armenian church.*

4. An English lady, who came out gay and thoughtless from London near three years ago—belonged to the *English church.*

Of the following the evidence is less clear:—

5. Signor Carabet, the Armenian Archbishop in my family—belonged to the *Armenian church.*

6. Asaad Jacob, an Arab youth in my family—belonged to the *Greek church.*

7. Yooseph Leflufy, formerly Procurator of the Bishop for his church, now superintendent of our schools—belonged to the *Greek catholic church.*

To this little band, may there be added daily many of such as shall be saved!

Your's, truly, W. GOODELL.

From the Missionary Herald.

SPAIN.

In Spain, efforts are making to re-establish the inquisition. About six weeks before my arival, a Jew was put to death as a heretic.

Assassinations in that country, you know, are frequent. I was assured, by officers of high rank at Barcelona, that in the province of Catalonia alone, which is considered one of the best provinces in Spain, there had been, within three years past, more than fifteen hundred assassinations, of which the law took no notice. About eight days before my arrival at Barcelona, the superior of a convent was assassinated in his chamber, at 11 o'clock in the morning. A cry was set up after the murderer, but nobody knew where he was to be found. An officer of rank in the Spanish service, himself a Roman Catholic, assured me, that three leagues from Barcelona, if a priest were to set up the cry, "There goes a Protestant," the latter would be almost surely assassinated. In Spain, one sees the Roman catholic religion in all its purity and grandeur.

On Thursday, October 5th, I left that country without a single regret.--*Mr. King's Letter to the Secretary.*

THE INQUISITION IN 1820.

The following fact shows that the inquisitors of our own days do not fall below the standard of those who followed the fanatic Torquemada:—

"***** was present when the inquisition was thrown open, in 1820, by order of the Cortes of Madrid. Twenty-one prisoners were found in it, not one of whom knew the name of the city in which he was. Some had been confined three years, some a longer period. Not one of them knew perfectly the nature of the crime of which he was accused. One of these prisoners had been condemned, and was to have suffered on the following day. His punishment was to be *death by the pendulum.* The method of thus destroying the victim, is as follows:—The condemned is fastened in a groove, upon a table, on his back. Suspended above him is a pendulum, the edge of which is sharp, and is so constructed as to become longer with every movement. The victim sees this implement of destruction swinging to and fro above him, and every moment the keen edge approaching nearer and nearer; at length it cuts the skin of his nose, and gradually cuts on until life is extinct! It may be doubted if the holy office, in its mercy, ever invented a more humane and rapid method of exterminating heresy, or ensuring confiscation. This, let it be remembered, was a punishment of the secret tribunal, A. D. 1820!!!"—*The History of the Inquisition of Spain, by D. J. A. Llorent, formerly Secretary of the Inquisition, &c.*

ENGLISH HOME MISSIONARIES.

The Surry (Co.) Missionary Society, Eng. has existed 29 years, and sent its evangelists into more than 100 villages, where they find no sinecures. One of these labourers preaches at a number of villages, extending 12 miles. Another preaches 26 times a month, at seven or eight places, besides visiting the sick and attending the Sunday schools. During this period he has frequently to travel 150 miles on foot. A third is employed in breaking up new ground, where the soil requires considerable labour and perseverance. A fourth is steadily pursuing the noiseless tenor of his way under the smiles of heaven; and a fifth has had two and forty stiles to cross in one day, in his way from village to village.

The spirit of home missions is greatly extending in Great Britain; and it is worthy of continued and grateful remembrance, that this is the direct and palpable result of the great exertions and sacrifices made for the conversion of the heathen world.

Russian Baptism.—Dr. Henderson, in his Biblical Researches in Russia, speaking of the general baptism of the Russians in the year 989, remarks—"It is a fact, which I believe is little known, that in the Greek church both forms obtain; and although immersion be the more common, yet when the parents desire it may be done by pouring, their request is complied with. In Little-Russia, this mode is more common of the two. The Slavonic word "krestit," to baptize, has no reference whatever to the application of water, but is derived from "krest," (cross), and like our English "christen," signifies to mark with the sign of the cross.

New Church.—A 3d Presbyterian church was constituted in this village, on the 28th inst. by a commission of the Presbytery of Rochester. This church is located on the east side of the river, and at present occupies a temporary building, 24 by 60 feet, as a house of worship. Arrangements are already made, we understand, for the erection of a stone edifice, for this new congregation, the ensuing summer. Mr. Joel Parker, a licentiate, is the stated supply.—*Rochester Observer.*

Rev. Mr. Frey, of Yorkville, is about to publish a pamphlet, entitled "The Objects of the American Society for meliorating the Condition of the Jews explained, and objections answered." In 32 pages, 8vo.

Revivals.

The accounts of revivals continue to be of the most cheering nature. The cause is gaining ground, we believe, in all the New England states. It is said that revivals were never so numerous in Massachusetts as at the present time. Almost every week adds to the number in Maine. In Vermont and Connecticut their progress is perhaps less rapid; and *possibly* Rhode Island may form an exception to the above remark. In New Hampshire, between thirty and forty places are mentioned as highly favoured of God; and among the measures spoken of as having been greatly instrumental of the work, is that of intelligence received from the "revivals in Oneida county and the western district of New-York." What a motive does this offer for our readers to be vigilant, faithful, persevering, humble, prayerful---abounding in every good word and work.

The southern and middle states are also beginning to furnish interesting notices of revivals *which are now in progress:* And even our brethren east of the Atlantic are inquiring into the subject, and devising measures for the more vigorous application of the means of grace.

Boston.—The last New-York Observer gives a more detailed account of the revival in Boston than we had hitherto seen. The first indications of the work appeared in January, 1826, at an evening meeting in Doct. Green's society, specially requested by their pastor.

The Spirit of God was manifestly with them, convincing of sin, of righteousness, and of judgment. The considerations presented to their minds were most solemn. At the close of the meeting, the pastor, seeing a preparedness of feeling, and hoping to confirm the impressions that had been made, requested all such as in the strength of God could resolve, that every morning and evening in the year, they would read a portion of divine truth with serious meditation and prayer, to signify it by rising. What was his surprise and joy, when more than two-thirds of the whole number arose!

From this time, scarcely a week passed, without recording the conversion of some soul to Christ. The work however was very gradual, and for two or three months was confined almost exclusively to the society in which it originated. In the month of March, the new church in Hanover-street was opened for public worship, and it has since been ascertained, that the first sermon preached by Dr. Beecher, carried home conviction to the minds of several; two of whom at least, had not for many years attended upon evangelical preaching. They now give decided evidence of conversion. By the middle of the year, the work had become more powerful in Doct. Beecher's society than in Doct. Green's. The number of converts in the latter, did not as yet exceed 30; and for a few weeks it seemed as if the Spirit that sanctifies, was about to leave them. But in the tender mercy of God, their fears were not realized. In both these societies, the work soon after assumed a new and increasing interest. It also extended to the Old South society; then to Park-street; then to Dr. Jenks' society; and is now going on with more or less power in them all, and to some extent among the Baptists and Methodists.

In some of the Unitarian societies, Sabbath schools and evening meetings have been established. Many have been added to the evangelical churches, and others have either offered themselves for examination, or contemplate doing it soon.

It may be added, for the encouragement of prayer, that this revival, in the 14 months since it commenced, has not only refreshed the churches of three denominations in Boston, but has also extended to Charlestown, Woburn, Concord, Cambridgeport, Newton, and partially to several other towns in the vicinity. In Woburn and Newton it is powerful. A letter from a gentleman in Boston mentions, that "the state of religion there has never been more encouraging than now. The Holy Spirit is exerting his power in all the five orthodox congregational societies, and in the three baptist. The whole number present at one time in the various inquiry meetings, exceeds 500. Dr. Channing's New-York sermon is doing good among serious Unitarians."

Revival in Lee, Mass.—Extract of a letter to the Editor of the Connecticut Observer:—

"For some weeks or months past, the church and people of God in Lee, have been waking up to the great interests of Zion. They beheld the cloud of mercy as big as a man's hand, rising and spreading; and this was a signal for them to prepare the way of the Lord. Soon sinners began to inquire, "What must we do to be saved?" One and another found joy and peace in believing. This led Christians to feel more deeply their awful responsibility, and to make greater exertions. Visits were made to professors of religion, and all, it is believed, came to the solemn determination of devoting themselves more entirely to the service of the Lord. This state of things continued till the second week in February, at which time there were about 30 hopeful converts. The feeling increased, and deeper interest was manifested by the people of God. About this time, religious visits or neighbourhood meetings were commenced, for personal conversations, prayer, and remarks adapted to the state of feeling; the object of which was to present to the mind and conscience of the impenitent sinner, whether anxious or not, his dangerous condition while remaining an enemy to God. These meetings were soon crowded to overflowing; the Lord being present and working powerfully by the Holy Spirit. An awful solemnity pervaded every soul. The meetings were continued and held in different parts of the town daily; and usually while those whose province it was, conversed and prayed with the anxious, the dear people of God would retire to some other part of the house, and spend the time in praying for God's blessings on the meeting. Within one week from the second Sabbath of February, there were as many as 60 who indulged the pleasing hope that they had passed from death to life; and within two weeks from the above Sabbath there were more than 100 hopeful conversions.

"The prayer meetings became so crowded and so interesting, that it was necessary to assemble in the meeting-house. And notwithstanding so many of the converts had left the meeting for inquiry, and joined the circle of praying Christians, their seats were occupied by others.

"The work has been, thus far, free from noise and enthusiasm, but powerful, solemn, and in some cases almost overwhelming. The means employed, which God in tender mercy has owned and blessed, are an exhibition of truth to the understanding and to the heart, and appeals to the conscience; the reasonableness of what God requires of his creatures, and their duty to comply with those requirements, and their obligation to act without a moment's delay; the awful danger of losing the soul, as well as the dreadful guilt incurred by delaying repentance.

"Another means that God in covenant faithfulness has owned and blessed in this revival, is the efforts and the persevering prayers of his children. Perhaps the children of God in no place were ever more united in feeling, exertions, and prayers for the salvation of sinners, than in the church in Lee, for the last two or three weeks; and there is abundant evidence that God did hear, and answer, and save.—And it is presumed there is not a single individual in that church who does not feel a deep responsibility resting on him. The church in Lee are devoting much of their time to the work; and their feelings for perishing souls are expressed in all their deportment and looks, as well as prayers. This exerts a most powerful influence on the impenitent. Say they, if Christians feel so deeply for us, and take such an interest in our salvation, we must be in danger of losing our souls; it is time for us to attend to this great subject.

"As many as 140 already, it is believed, are brought into the kingdom of Immanuel; and the work is now as interesting as it has been at any time. It is probable that there never has been in New-England before so powerful a revival of religion, and so many hopeful conversions in so short a time, and with so little noise.

"The work extends to Stockbridge, and in both societies in that town there are a number of hopeful conversions."

College at Athens, Geo.—We learn from the Charleston Observer, that the revival in this college since the long vacation, is still advancing.

"A number of instances of deep conviction have lately occurred, and the cry—"What shall I do to be saved?" is uttered from lips which have hitherto been accustomed to scoff. We are told by an eye-witness of the scene, that seven students of the college, at a recent evening meeting, requested to be prayed for by name, and were not in the least ashamed to let it be distinctly known that they were concerned for their own salvation. The revival is said to be marked with a peculiar power. None are known to be much affected till they are brought to cry for mercy, and ask for the prayers of the people of God.

"From all that we can learn, it is no ordinary work, and no ordinary consequences may be looked for in the result. It seems to be the commencement of a new era in the southern churches—the dawn of a brighter day let in upon the gloom and darkness which have hitherto prevailed. A great moral change may be expected to follow from the additional talent and piety, which this revival has enlisted in the cause."

Colebrook.—We learn that there is quite an extensive revival in Colebrook, in this state. It pervades the several denominations of Christians. Old professors have been awakened to trim their lamps; backsliders have been reclaimed; many thoughtless and secure sinners are inquiring what they must do to be saved, and about seventy are rejoicing in the hope that

they have been brought out of nature's darkness into the light and liberty of the gospel.—*Con. Obs.*

Glenville.—A letter from the Rev. Mr. Slingerland, under date of the 25th January, gives the following pleasing intelligence: "The Lord has poured out his spirit among us plentifully, in Glenville. About 40 persons are the fruit of his grace and goodness already. The work is still making progress among us—though our weekly meetings are interrupted by heavy drifts of snow."—*Ref. Dutch Mag.*

WESTERN RECORDER.

UTICA: TUESDAY, MARCH 20, 1827.

Palestine Mission.—The news which is found under the head of Palestine to-day, must be cheering to every christian heart. We cannot but entertain the highest hopes for the success of this mission. The light which has just dawned is destined to increase, till the reign of moral darkness shall be expelled from all that hemisphere. Great commotions and overturnings may be anticipated; and the progress of christianity may still be slow and irregular, and attended with many difficulties. But He that has now begun the work, will doubtless for his own name's sake, as well as in remembrance of his "servant Jacob," carry it on till the day of its completion.

High Church.—The position taken by Cyprian to-day, may perhaps appear untenable, to such of our readers as only glance at the article. But to such we would say, read it; and if there is not enough of important matter in it to constitute a whole volume, we are no judges. The friends of vital piety have slept quite too long over this subject.

No. VI. of the "Old Student," on our first page, must commend itself to the attention of the candid mind, that finds *leisure for thinking*. One might suppose that mere patriotism, if it were genuine, would lead to a reverence for the Sabbath. How is the fact?

"V. D. M." on the last page, comes forward with no trifling project. Whether it is a feasible one, our readers will soon be enabled to judge.

While we are on the last page, we must not forget our obligations to "Delta," for furnishing the poet's corner. His Widow's Son has, on the whole, interested us more than his "Syrophenician."

Condition of the Greeks.—Some view of the deplorable condition of the Greeks may be formed from the following notice, which is given in the Religious Intelligencer, of a speech recently delivered in New-Haven, by Mr. J. P. Miller, an American citizen, who has spent several years in Greece, and is now on his return to that ill-fated country. Mr. Miller is a native of Vermont.

"We were furnished in the graphic style of an actor and eye-witness, with a concise but distinct view of the Grecian revolution from its commencement. Humanity could only sicken, and the heart bleed, at the relation of wo and enormities. The records of man, as bloody as they are, contain not its parallel of cruelty and crime. The testimony of an intelligent man, who has been not an idle witness of its scenes, has only filled our reluctant mind with a vague image of some unhappy land, desolated with famine and slaughter and crime. We cannot in our homes of peace and plenty, realize that such a tragedy is now acting.

"The picture is too black an one to be revolved in thought, but with impatience and horror. It is but one relation of cities laid waste by fire, treaties violated, and vows broken; of butcheries for the fallen—death, and captivity worse than death, for the defenceless. But amid all, a spirit that will not be broken; that spirit which makes men terrible when contesting the soil that holds their father's graves, their temples and their hearths; which spends its sleepless watches in prayer and resolves, grudges not its blood, and counts not its foes. Can such a spirit fail of its end! Do not Americans recognize something in this which haunts their memories?

A collection of more than $160 was taken up at the close of the address; and a somewhat larger one was made at Hartford.

Length of Prayers.—A correspondent of the Pittsburgh Recorder, who complains of some of his christian brethren for offering in public long prayers, which are full of repetition and circumlocution, and for making a kind of apology for breaking off, by saying, "we are not heard for our much speaking," &c. adduces the following instance of effectual prayer from the New Testament:—

"It is unnecessary to remark, that the manner which Christ taught his disciples was brief, and in opposition to the tedious and formal prayers of the Pharisees. We find that he practiced the precept he taught. "Father, if thou be willing, remove this cup from me; nevertheless not my will but thine be done." Luke xxii. 42. "Father, forgive them, for they know not what they do." Luke xxii. 34. "Father, into thy hands I commend my spirit." ver. 46.

The penitent thief prayed, "Lord, remember me when thou comest into thy kingdom." Luke xxiii. 42.

The humble publican prayed, "God be merciful to me a sinner." Luke xviii. 13.

Bartimeus prayed, "Jesus, thou son of David, have mercy on me."

Jairus prayed, "My little daughter lieth at the point of death: I pray thee come and lay thy hand on her, that she may be healed, and she shall live."

The father of the dumb child prayed, "Have compassion on us and help us." Mark ix. 22. "Lord, I believe; help thou mine unbelief." verse 24.

The leper prayed, "Lord, if thou wilt, thou canst make me clean." Mark i. 40.

Stephen prayed, "Lord Jesus, receive my spirit." Acts vii. 50.

Paul prayed, "What wilt thou have me to do?" Acts ix. 6.

In all these we find the same laconic expressions of feeling hearts; and how unlike the labored dissertations which we call prayers."

There are two kinds of long prayers. The one breathes forth the language of earnest supplication; the other that of a mind labouring to obtain a prayerful spirit. He who offers the one seems continually to say—"I will not let thee go, except thou bless me." He who offers the other, is constantly asking if he *may* pray, if he *may* repent, believe, be humble, &c. The latter has probably neglected his closet. Where the spirit of prayer prevails, length is seldom complained of: And if when the New Testament saints spent whole nights in prayer, their petitions were as brief as the abstracts above cited, one would think they must have used many "vain repetitions."

Dr. Carnahan.—The report of this gentleman's contemplated resignation, appears to have been ill-founded.

GENEVA, *March* 9, 1827.

MR. EDITOR—Pursuing the plan proposed, I send you the following list of donations to the American Home Missionary Society, received at this agency, from our southern border, embracing the Presbytery of Bath, viz:—

Sundry donations, Danville,	$10:
Thanksgiving collection, by W. F. Clarke,	4 16:
Members of Presbytery of Bath, and collection at Almond,	14 78:
Elam Bridges, (life-membership), Prattsburgh,	30:
Samuel Rice, do.	5:
Female Mite Society, do.	3:
William P. Curtis, do.	1:
William Beardsley, do.	2:
Stephen Prentiss, (a life-membership, in part), do.	20:
Anson Daboll, do.	1:
Benjamin Bridges, (a life-membership, in part), do.	10:
Gentlemen's Benevolent Society, do.	1:
Sabbath collection, (14 03), and sundry donations in the congregation of Bath, to constitute their pastor, the Rev. D. Higgins, a life-member,	30:
Monthly concert, Bath,	8:
Female Cent Society, Painted Post, by Mrs. M. Sharpe, Treasurer,	10:
Collection at Elmira,	8 42:
G. A. Perkins, Tioga Point,	2:
Ladies of Catlin and Reading,	5:
In all,	$179 36
Received also from the region previously reported, viz:—Ladies' Praying Society, Brutus, $10: Auxiliary M. Association, Rose, 3 06: Joel Foster, Palmyra, 5: G. N. Williams, do. 5: G. Beckwith, do. 5: R. N. Smith, do. 1: H. Jessup, do. 5: S. L. Thompson, do. 3: G. S. Ely, do. 1: N. H. Beckwith, do. 1: A. Lilly, do. 1: A. B. Tiffany, do. 3: Margaret Jennings, do. 5: W. Linnel, do. 1: Amanda Foster, do. 50 cts.	$49 56
Total,	$228 92

The region of the Presbytery of Bath, embracing the counties of Alleghany, Steuben, and Tioga, is one very destitute, and deserving as a missionary field. Few of the congregations have settled pastors, or are statedly supplied with a preached gospel. Large districts, then, lie uncultivated; numerous feeble churches have none to break unto them the bread of life. Some missionaries have been sent them; but more, many more, are needed, to feed the scattered flocks of Christ along those vallies and among those mountains. From the destitute, there the cry is heard—"Come over into Macedonia and help us;" and to aid in introducing labourers into that important and necessitous field of missionary enterprise, is the immediate object of the donations acknowledged from that quarter.

Your's, as always,
M. P. SQUIER,
Cor. Sec'y of the Geneva Agency for the A. H. M. S.

Political.

NEW-YORK LEGISLATURE.

Monday, March 12.—In the Senate, Mr. Viele having on Saturday, in behalf of the minority, offered a protest against the passage of the bill, "to aid the contributions made by the citizens of this state, for the purpose of relieving the sufferings of certain inhabitants of Greece," and asked that it might be entered upon the journals, now called the attention of the Senate to that question. After a few remarks from Mr. Colden, in opposition, who stated that the practice of entering protests on the journals had never been adopted in this state, the question was taken, & it was lost; ayes 10, noes 15.

Mr. Viele then called up the joint resolution offered by him, that the members of the legislature individually contribute to the amount of days' pay, to increase the funds contributed for the relief of the Greeks. It was opposed by Messrs. Colden and Spencer, on the ground that it would be inoperative, there being no power to enforce it; and it was lost.

The bill relative to the state prisons, after an ineffectual attempt by Mr. Birdseye so to amend it, as not to subject the prison at Auburn to its provisions, was ordered to a 3d reading; ayes 15, noes 8.

In the Assembly, a message was received from the Senate, with several bills, and among others, that for the aid of the Greeks. Mr. Sill objected to referring this bill to a select committee; he wished it to lie on the table, till to-morrow, that it might be returned to the Senate, on the ground that it had not passed that body by a constitutional majority. The bill lies on the table.

The House again went into committee of the whole, on the Chenango canal bill. The bill was so amended, as to authorise the canal commissioners to borrow for its construction the sum of $720,000, at an interest not exceeding five per cent; and to provide that the commissioners shall not commence it, unless they are of opinion that it will yield four per cent on the sum to be expended in making it, after deducting repairs and other expences; and that the locks shall be made of wood. The committee then rose and reported the bill, and it was agreed to by the house; ayes 55, nays 50.

[On Saturday, the committee on courts of justice, at their own request, (a majority of the committee being freemasons), were discharged from the further consideration of the bill relative to the abduction of William Morgan, and it was referred to a select committee—Messrs. Granger, Brasher, Sill, Barstow and Cowles.]

Tuesday, March 13.—In the Senate, Mr. Colden, of the canal committee, reported a bill to amend the act of 1826, relative to the canals. [It allows the board of canal commissioners to examine and allow claims for extra labour, on contracts entered into previous to the passage of the act proposed to be amended.]

The committee of the whole took up the bill from the House, to appropriate $10,000 towards erecting in the city of New-York, or village of Brooklyn, an asylum for the deaf and dumb, and agreed to the same.

In the Assembly, Mr. Johnson, from the committee on salaries, reported a bill to increase the pay of the clerks of the supreme court.

Mr. Sill offered a resolution, that the bill for the aid of the Greeks be returned to the Senate, on the ground that the same has not passed that body by a constitutional majority of two-thirds of the members elected thereto. The consideration of the bill was postponed; and after some discussion as to the propriety of varying from the usual course on the present occasion, the bill was referred to a select committee.

The Chenango canal bill was read a third time and passed; ayes 60, noes 51.

The remainder of the day was spent on the bill for the improvement of the navigation of the Hudson river. It appropriates $14,000 for that purpose, to be expended under the direction of the canal commissioners. The first section was passed, when the committee rose.

Wednesday, March 14.—In the Senate, Mr. Stebbins, from the committee of claims, brought in a bill to restore to Myron Holley, late canal commissioner, certain real estate by him conveyed to the state.

A bill was passed in committee of the whole, for the appraisal of the damages sustained by the Seneca Indians, by diverting the waters of the Tonnewanda creek to the Erie canal. If the damages do not exceed $100, the amount is to be paid to the Indians. If they exceed that sum, the amount is to be left in the treasury, and the interest thereof to be paid the Indians annually.

In the Assembly, Mr. Brasher, from the select committee, to whom was referred the bill from the Senate, for granting relief to the Greeks, reported in favour of the same, and it was committed to a committee of the whole.

The House rejected the bill from the Senate, granting the consent of this state to receive the quota of fire-arms due from the United States, for 1824 and 1825, in the repeating guns of Reuben Ellis. Also, the bill directing that all officers of the line, above the rank of captain, should be appointed by the Governor & Senate.

Thursday, March 15.—In the Senate, the bill to extend the terms of the supreme court to five weeks, was read the third time and passed.

The committee of the whole then took up the Chemung canal bill. Mr. Hart spoke in favour of it until 3 o'clock, when the committee rose.

In the Assembly, Mr. P. Robinson, from the committee on the division of towns and counties, reported in favour of dividing the town of Whitestown, and asked leave to bring in a bill for that purpose. On motion of Mr. Sill, the report was laid on the table.

The Greek bill was made the order of the day for Tuesday next.

The House again went into committee of the whole, on the bill from the Senate, relative to the sale of lottery tickets; a motion previously made by Mr. Sill, that the bill be referred to the attorney-general, for his opinion as to its constitutionality, having been lost—66 to 35.

On motion of Mr. Barstow, the price of licenses to vend tickets in the lotteries of this state, as fixed by the Senate, were reduced, in New-York, to $500—Troy $200—Hudson $150—Schenectady $100. The committee then rose, and the house adjourned.

Friday, March 16.—In the Senate, the Chemung canal bill was again taken into consideration. Mr. Hart finished his speech in favor of it; and Messrs. Burrows and Wilkeson spoke in opposition to it. The latter contended that the proposed canal would, in fact, divert transportation from the Erie canal, and diminish its revenue, by turning the produce of that part of the country down the Susquehannah, to find a market at Baltimore, as that river was open sooner than the Erie canal.

Mr. Hart replied, and denied that the construction of this canal would divert trade to Baltimore, as there was no ascending navigation from thence. Produce might occasionally go there to market; but then it would only be but for a few days. Its all going down at once glutted the market, as nothing but money would be received therefor, because all the western merchants purchased their goods at New-York.

Before any question was taken, the committee rose and reported.

In the Assembly, Mr. Sill moved that the report of the committee in favor of dividing the town of Whitestown, be referred back to the committee; but the motion was lost, and the bill was read and committed to a committee of the whole.

The committee of the whole again took up the bill relative to the sale of lottery tickets. That part of the bill which fixes the price of a license to sell tickets in the lotteries of this state, in Utica, Rochester and Buffalo, at $200, was stricken out; and that part which directs the county courts to grant licenses, was so amended, as to provide that those courts should grant licenses in all cases, except in the cities of New-York, Albany, Troy and Schenectady, at not less than $50, nor more than $250.

The rest of the bill passed, as it came from the Senate; and the report of the committee of the whole was agreed to by the house; ayes 68, noes 27.

FOREIGN.

The ship James Monroe, from Havre, arrived at New-York, brought a file of Paris papers to the 1st February.

The only article of any importance is one from the frontiers of Russia, under date of January 12, copied from the Gazette d'Augsbourg, which is as follows:—"The delay of M. de Rebeaupiere in departing for Constantinople, gives rise to many conjectures. It is well known that this personage should now be engaged with Mr. Stratford Canning in the discussion of the question relative to the pacification of Greece. It is moreover very natural that this delay should excite attention, since the maxims advanced on the 12th December last, by Mr. Canning, in parliament, have caused an unfavourable impression at St. Petersburgh, and the Emperor Nicholas has addressed to all the courts of the continent a manifesto, inviting them to make common cause against the British cabinet, to prevent, in future, offences of this nature. It is added, on what authority we do not know, that the cabinet of St. Petersburgh has determined not to treat with Mr. Canning in future, if he be not more explicit. This intelligence wants confirmation. As to the question respecting Greece, a misunderstanding between the courts of England and Russia would be very unfortunate, and would leave but little hope of a prompt settlement of the affairs of the Greeks, even if M. de Rebeaupiere should proceed to Constantinople."

It is stated that the Spanish troops encamped on the frontiers of Portugal are kept under the most strict discipline, and that orders have been given to disarm all Portuguese who may pass the frontiers, and send them sixty leagues into the interior of Spain. It is also asserted that Spain will declare war against England, the moment the British troops should violate the Spanish territory.

In addition to the preceding, letters from Havre to the 2d, state that the French funds were improving, that the prospect of war diminished.

The latest Paris date, however, says that M. de Rebeaupiere was shortly expected at Constantinople, where great preparations had been made for his reception by the Grand Senior, who attached great importance to his mission. The Greeks, also, waited impatiently his arrival, whose intercessions in their favour was expected to be very powerful.

From England.—The intelligence from England, is to the 6th of February.

The British Parliament assembled on the 8th of February. The topic of interest is the corn laws, which was to come before Parliament on the 19th.

The war in Portugal, is considered in England as at an end. Several engagements had taken place, which resulted so decidedly in favour of the constitutionalists, that the Courier says the rebels probably no longer exist in an organized form. The principal battle took place at Coruches, between Count Villa Flor and the Marquis de Chaves. The force of the former is stated in the French papers to have amounted to 11,000; and that of the latter to about 7000. The victory was doubtful all day, until a report came of the landing of the British troops, and their marching to Beira. The rebel officers then fled, and all the troops followed or deserted. The whole corps of Magessi gave themselves up to Villa Flor; and the others passed into Spain.

Three transports, which had arrived at Portsmouth to take on board additional troops for Portugal, had been ordered to leave that port, from which it is inferred that no more troops are to be sent out.

Property of the late Duke of York.—His royal highness the late Duke of York has left behind him nearly three tons weight of plate, of the most valuable description. Much of his royal highness' furniture is of the most costly character. All these things will be sold by auction during the present season. The Duke of York's library is to be sold by Southey, and to our utter astonishment, contains above 45,000 volumes, including, besides a number of valuable illustrative books of ancient days, nearly every publication entered at Stationer's Hall, and every novel and pamphlet printed in the united kingdom during the last 40 years. In the library is a valuable collection of maps and charts.—*Globe & Traveller.*

From Texas.—The latest intelligence received from the Texas is, that the Fredonians have evacuated Nacogdoches, and that the Mexicans had taken possession of the fortified positions of the Fredonians. It appears that the revolutionists did not receive that support from their friends and allies, the Indians, which was promised. Some of the revolutionists who have been taken prisoners, were to be sent to St. Antonio for trial.

DOMESTIC.

Important Rumor.—The Baltimore Patriot of the 10th inst. says, "It is reported and believed that the difficulties relative to the colonial trade between this country and England are likely to be satisfactorily and speedily adjusted in London, by Mr. Gallatin, our minister there."

Essay towards a Duel, No. 2.—A correspondence on the subject of a duel, between Gen. Saunders, a member of Congress from North-Carolina, and Mr. Wright, a member of Congress from Ohio, is published in the National Intelligencer of the 15th inst. The cause of the misunderstanding is not mentioned. The first letter is from Gen. Saunders to Mr. Wright. It is dated Feb. 26, and is as follows:—"From expressions used in the course of your remarks to-day, I wish to know if I am to consider you personally responsible for such as I deem of an offensive character." Mr. Wright replies the next morning—"Your note of last evening, which was handed to me by Mr. Archer, is of a character that requires no answer." This is immediately followed by a note from Gen. Saunders, with a request that Mr. Wright would "favor him with an interview, for the adjustment of this difference, in the usual mode among gentlemen." And Mr. Wright replies as follows—"The very rude note you thought proper to send to me yesterday, altogether forbids my giving you the interview you request in your letter of this morning." And here, it appears, the matter ended.

The Greek Supply Ship.—The ship Chancellor, Capt. Barker, sailed from New-York on Saturday the 10th inst. for Napoli di Romania, with a cargo of provisions, &c. for the Greeks. The value of the cargo is said to be $18,000. It consists principally of corn meal, flour, rice, and the like articles. Mr. Miller, of Vermont, who was three years in Greece, and eighteen months in active service, goes out in the vessel. He will have the charge of the supplies, and pay attention to their distribution.

Fire at Norfolk.—The Norfolk Herald of the 9th inst. records another most destructive visitation upon that unfortunate town by fire, which broke out on that morning, at half past one o'clock, and destroyed upwards of one hundred houses. The fire commenced at the corner of Church and Main streets, burnt the whole of that square, then communicated to the old English Church, and burnt every house from it to the Commons. Property to the amount of from eighty to one hundred thousand dollars was destroyed. The church, including its elegant organ, was insured for $15,000, and most of the houses of considerable value were likewise insured. The fire might have been accidental, but there is too much cause to believe that it was the work of a lurking incendiary.

Fires.—A fire broke out on the 8th inst. in the four story dry good store of J. Bowen & Co. Maiden-lane, New-York, which was destroyed. Two of the firemen were so severely injured by the fall of the cornice and gutter, that one of them died in a few hours, and the other two days after.

The woollen factory, at Jewett's city, near Norwich, Conn. was destroyed by fire on the 5th inst. Loss from 15 to $20,000—principally covered by insurance in the Hartford insurance company.

On the 22d ult. the house of Stephen Rathbone, of Salisbury, Con. was destroyed by fire, and two of his children, aged 3 and 5 years, were burnt to death. A person is in jail, who is supposed to have set it on fire.

The Morgan Affair.—The Rochester Telegraph of the 9th inst. observes—"We are led to the belief, from recent circumstances, that the committee who met at Lewiston to investigate this affair, have been most egregiously imposed upon. We think, however, that they owe it to themselves, to the public, to the ends of justice, and to the printers who have promulgated these charges, to state officially, what their information and discoveries were, and from whence they were derived."

The Baltimore Patriot says, that three arks, averaging 150 tons each, loaded with whiskey, pork, &c. left Owego, N.Y. on Friday the 6th inst. at 3, P. M. and arrived at Havre de Grace on Monday evening. The owner, Mr. Thompson, an enterprising merchant of Ithaca, on the Cayuga lake, arrived in Baltimore on Tuesday evening, a distance of 315 miles, in four days. The produce was raised on the borders of the New-York canal. The same gentleman performed the same trip last March—sold part of his cargo in Baltimore, went to Charleston with the remainder, took the avails to New York and bought his goods, and arrived at Albany at the time the first boat reached there through the great New-York canal.

Worse than Piracy.—It is stated that the most disgraceful transactions have taken place on the Jersey shore, where the ship Lewis was wrecked a few days since. A large body of men assembled and committed depredations upon the cargo, by plundering every thing from the wreck which come within their reach. Is it possible that such a state of things can exist in a civilised country?

Swindling.—The public are cautioned against a species of swindling, new in this part of the country, although not unheard of before. We have been shown a number of *two, three, five,* and *ten dollar bills* of the Bank of Geneva, mutilated in the following manner. Four bills of the same plate are torn each into pieces at different places, and then patched together in such a manner as to make an additional bill, somewhat shorter than the originals, but yet well calculated to be imposed upon the public as perfect bills, and making a clear profit to the swindler of twenty-five per cent. We understand the same thing has been done with bills of the Ontario Bank. Two persons have been arrested at Canandaigua, having a considerable amount of bills torn in this manner in their possession. They have been bound over for trial.—*Geneva Gazette.*

Snow.—The following is the quantity of snow that fell during the past winter, together with what has fallen during the present month, including in the month of January what fell on the last day of December:—December, 4 inches—January, 42—February, 14—March, 3. Total, 63 inches: Equal to five feet and three inches, to which the memory of the oldest inhabitants can produce no parallel.—*Albany D. Adv.*

The House of Representatives of Louisiana have passed a bill unanimously, granting to Mrs. Randolph, daughter of the late Thomas Jefferson, $10,000, in stock, bearing an interest of six per cent; and no doubt was entertained that it would pass the Senate also, without opposition.

Wm. B. Rochester, recently a candidate for Governor of this state, is appointed by the President and Senate, charge d'affaires to the republic of Guatimala. He was before secretary to the Panama mission.

MARRIED,

In Trenton, on the 7th inst. Mr. *Horace I. Hulburt*, merchant, of Rochester, to Miss *Susan Burr*, daughter of Mr. John Burr, of Trenton.

DEATHS.

In this village, on the 12th inst. Mrs. *Margaret Morrison*, wife of Dr. Peter Morrison, aged 32. On the 13th, Mr. *Daniel Moor*, aged 50. On the 16th, *Helen Amelia*, daughter of Rev. S. C. Aikin, aged 9 months. On the 17th, Miss *Adelia Lambert*, aged 22.

In Clinton, on the 12th ult. suddenly, Capt. *Abraham Gridley*, aged 85.

In Waltham, Mass. Gen. *Arnold Welles*, aged 65.

In Richmond, Ontario co. on the 27th ult. *Moses Orcutt*, aged 92. Mr. O. was truly a soldier. He served in the French war; was taken by the Indians, and for two days and nights was confined, without food, with his legs wedged in notches cut in a log. He was the first man who raised the flag upon the walls at the taking of Ticonderoga; was in the service throughout the revolutionary war, and took an active part in opposition to Shay's rebellion.

At Bowman creek, N. Y. the Rev. *Cyrus Downs*, pastor of the presbyterian church in that place, aged 33. Mr. D. graduated at Hamilton college, and received his theological education at Andover, Mass.

At Waterford, N. Y. on the 15th ult. Elder *Zadock Darrow*, senior pastor of the baptist church in that town, 93. Five days previous, Mrs. *Elizabeth Darrow*, wife of Elder D. 94.

In Yorktown, Westchester co. on the 8th inst. Dr. *Ebenezer White*, formerly a member of the Senate of this state, aged 80.

NOTICE.

A PERSON in the DRY GOODS Business in this village, takes this method of making it known that he is in want of a Partner in that business, who has some capital, is acquainted with business, is a good salesman, of a good moral character, and who is acquainted in the country. Any person wishing to form such a connection, will please leave a line at this office, directed to B. SHELDON.

Utica, March 17, 1827. 12w3.

NEW GOODS.

No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.

Utica, 13th September, 1826. 79tf

Dry Goods & Groceries.

JOHN CAMP & Co. No. 98, Genesee street Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries.

Cash and the highest prices paid for Pot and Pearl Ashes. May 24, 1826.

Draper's & Tailor's Notice.

OTIS MANCHESTER has taken into copartnership, ABM. B. WILLIAMS, WM. KENT, and ROBERT S. LATIMORE. The business hereafter will be conducted under the firm of *O. MANCHESTER & Co.* at the old stand, No. 52, Genesee-street.

Utica, Jan. 1, 1827. 1

A New and Sovereign CURE for the

SALT RHEUM.

(*WARRANTED.*)

THIS most inveterate of all diseases can find a remedy at J. WILLIAMS & Co. Utica. For assurance of the fact, those afflicted with the disease will please call at the Chequered Store, No. 82, Genesee-street, where the most satisfactory reference will be given. Price 50 cents per box. The following has been cheerfully given, to prove the efficacy of the article:

We, the subscribers, conceive it a duty we owe to all who are afflicted with the Salt Rheum, to say, that we have made a fair trial of the Liniment offered by J. Williams & Co. and we are satisfied that it is a certain and effectual CURE for that disease.

S. W. HIGGINS,
ELISHA WELLS.

Feb. 27, 1827. 9m8

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

For the Western Recorder.

Mr. Editor—The kind reception you gave to the Syrophenician, has induced me to present you with the following. DELTA.

Slow mov'd the hearse, in decent train:
But few the followers were;
For death had here a victim ta'en
From indigence obscure:
Yet one there was, whose looks betray'd
Stern agony of soul:
Her ghastly features, downcast head—
Her eyes that not one tear could shed—
'Twas grief beyond control.

She was sole mourner: 'Twas her son,
Her only son, had died;
And friends or kindred, she had none
In all the earth beside.
Mute was her grief: Th' attendant few
Scarce thought of her distress:
Her tale of woe full well they knew,
Yet offer'd not, in pity true,
One word of tenderness.

Slow mov'd the hearse, the sable pall
Sad emblem of despair;
And 'neath it, was her earthly all,
Her latest hope was there.
She thought of bitter days to come,
Of solitude and woe;
No kindred left—no friends—no home—
No mansion, but the silent tomb,
Where, shortly, she would go.

And whither had the spirit fled,
Which vanish'd from that clay?
To worlds unseen beyond the dead?
In darkness, or in day?
A solemn pause. Now ev'ry eye
Is fix'd upon the scene.
The mourner's heart, she knows not why,
Is tranquil and serene.
She sees a stranger drawing near,
And wonders why he came;
But now, his hand has "touch'd the bier;"
The spirit of her son is here;
The dead now lives again.

DIFFERENT DEPARTMENTS IN MUSIC.
NO. XXII.
ORATORIOS.

Before dismissing the subject of Oratorios, we wish to add, in this and the two following essays, a few thoughts respecting their moral and religious influence. Questions of this nature, we know, will be decided differently, according to the different notions which are entertained on the subject of religion; and by many, no doubt, the proposing of such a discussion, will be deemed quite superstitious and fanatical. Moral and religious truths, however, do not rest on the basis of public opinion; and the disclosure of such truths can seldom be attended with evil consequences.

That great talent has been embarked in this field of composition, we have freely admitted. It embraces some of the noblest specimens of the art; and many, which, when executed under almost any circumstances, would produce a favourable influence on the auditors. Yet, for every one of these, it appears to us, there are many of the opposite character; and many others which can secure their proper influence only by a careful adherence to times and circumstances. For instance: Handel's simple air, "He was despised and rejected of men; a man of sorrows, and acquainted with grief," which has been pronounced by one of the best English critics to be the finest melody in our language, can produce no desirable effect, except under the advantages of a masterly style of execution. Even then, it is quite a question, whether the vocalist, under ordinary circumstances, would not attract towards himself a far greater measure of admiration, than would be called forth in view of the meekness, condescension and sufferings of the ever-blessed Saviour. Let us suppose, for illustration, that Madam Mara were still living, and in her glory; that she alone could bring out all the pathos of the melody; that she were to be present at a "grand musical festival," held "in the theatre during the season of lent;" and that the first-rate musicians, far and near, were to be present and assist on the occasion. What a great concourse of people would collect together; what a "large amount of receipts" would be obtained; and how would the transformed theatricals exult at the number and character of their new auditors! To expect any moral or religious results from such a state of things, would be preposterous!

Or, if the place were not a theatre, and were destitute entirely of theatrical associations; yet, since the chief anxiety would still be to hear the great performance, and to catch something of the style and manner of the matchless singer, the "inimitable Mara," the once despised and rejected Galilean, it is to be feared, would scarcely be thought of, as the real object of religious adoration. It might be said of such an auditory, that they

"Consent to hear
"Messiah's eulogy for" Mara's "sake."

Mara and the "immortal Handel" might divide between themselves the praise of the multitude; but the great Being, whom they are pretending to worship and to honour, would occupy but a subordinate share of attention and homage. And would such a sacrifice as this be acceptable in the eye of the great searcher of hearts, who is a jealous God, and whose glory he will not give to another? Would it not be downright profanation?

Again: In one of the choruses of Handel's Messiah, the words—"He trusted in God; let him deliver him, if he delight in him," are set in such a masterly and expressive manner, as to bring forcibly present to our imagination the blasphemies of the Jews at the crucifixion. To say nothing of the tendency of such pieces in their dramatic connection—though *much might* be said—the execution of them in a detached form, especially for amusement, must have a most pernicious tendency. Yet this very thing is often done; and the composer himself used frequently to refer to this chorus for amusement or display.

"And with his stripes we are healed," may be given as another instance from the same Oratorio. These pathetic words alone, form the subject of a learned chromatic fugue of three quarto pages, contrived, if we may credit the critics, for the *purpose of displaying* the composer's *learning and skill in the art of harmony*. In other words, the piece is *expressly designed as a task*, to exhibit the science of the composer and the skill of the executants. Where, then, is Messiah's praise! In this instance, at least, it is given to Handel and the orchestra, by the united suffrage of the *pious amateurs!* To the rest of an auditory, the music is perfectly a dead letter.

Haydn's Creation presents, perhaps, a less number of abuses of this nature than are to be found in the Messiah. The best chorus in it, however, furnishes some strong absurdities thro' the medium of a bad English translation; as may be seen in the following parallel passages:—

The firmament showeth his handy work.	The wonder of his works displays the firmament.
Day unto day uttereth speech;	To-day, that is coming, speaks it the day;
And night unto night showeth knowledge.	The night that is gone to following night.

Nor is all this jargon to be imputed to a translation which is every where bad. "The night that is gone," instead of showing knowledge "to the glory of God," is made to groan and lament, as if it were under the hand of an executioner. The music, abstracted from the sense, is, to be sure, very fine; but what is this to the purpose? The composer has done as much violence to the Psalmist's meaning, as the translator has to the King's English. Will this be excused under colour of a mistake? What then would our readers think of a chorus of "despairing—cursing—rage," to show forth the feelings of devils in their "rapid fall" into hell! And all this for a promiscuous auditory assembled for amusement!

We know that it is quite *unfashionable* to hold such a style of criticism as this. The charms of good music, we shall be told, are so irresistible, as to secure their own results in the midst of unfavourable circumstances. This will doubtless prove true, to a very limited extent. There are people so spiritually minded, that they can hold sweet communion with God, under any circumstances in which Providence places them. But to show that the admission we have now made is far from being general in its application, it is necessary only to inquire, whether these same truths, when so enchantingly sung, make in general a deeper impression of solemnity, than when we hear them in the voice of prayer, or in the impassioned language of pulpit oratory. There can be but one answer to this inquiry, and but one class of inferences deduced from it.

Nor must we impute the circumstances we are now illustrating, to a *necessary deficiency in the art of music*. This would call in question the propriety of a divine institution, which *professedly aims at elevating* our devotions, instead of depressing them.

A correspondent enquires of us, what is the nature of the chord marked with a 9 in the last line of St. Austin—Musica Sacra, 5th ed. 8vo. p. 74? We answer, that it is rather an unusual suspension of the *following* chord, by the 9th and the 7th, as heard in the 1st and 2d trebles. The two chords would have appeared alike, had it not been that the trebles persist in retaining for a moment, the pitch which they had just taken at the commencement of the line on a previous note.

Communication.

For the Western Recorder.

SOMETHING MUST & CAN BE DONE.

Mr. Hastings—I wish, through the medium of your paper, to address a few words to the friends of religion in this state, especially to those who are appointed to watch over God's heritage.

Brethren, something must be done! You have done much; a great work is going on; sacrifices are made, which speak a kindling zeal for the cause of our Redeemer. The church has begun to awake to the concerns of perishing millions. She has laid hold of the work with an energetic hand. We have undertaken to deposit a bible in every family. We are whitening the streets with our tracts. We are sending forth our missionaries, at home and abroad. We are educating others, to supply the places of those who are dead. We are sending out evangelists, whose labours are greatly blessed with revivals of religion. These operations are to be continued and increased, till the silver and the gold shall all be brought into the treasury of the Lord.

But, brethren, look thro' our populous state. Notwithstanding all our labours, we have reason to fear that iniquity on the whole is gaining ground. A current like the deluge is setting in upon us; and we may make still greater sacrifices, while we shall only *check*, not *stop*, its resistless course.—Our bibles, which we distribute, have sometimes brought salvation; but many of them fall into the hands of those who will not read, or perhaps do not receive them as the word of God. Our tracts, which we scatter over the country, are the means, *here* and *there*, of bringing a soul to repentance. We educate young men, and after eight full years of study, if their life and health are spared, we in part supply pastors or missionaries for the destitute. We drop them down in their station; a wake is made in the waters just around them; then all is still. Now, by the blessing of God, we have a perhaps powerful revival in some of our churches. *There*, iniquity is compelled to hide its head, and a number are brought to salvation. Still it is much like filling the cup from a fountain of water. The surrounding fluid supplies the vacancy as soon as the vessel is removed. A year passes away; the ranks of the wicked are filled up; their standard lifted high, and they are again armed in panoply of war.

I am distressed, when I hear Christians, in view of what is doing for the church, speak in language of *triumph*, as though the victory was already won. The truth is, we have only began to muster. *Our* forces, when compared with those of *our enemies*, are but as a "flock of kids," while *they* "fill the country." But what is still more distressing, is the fact, that we are not likely soon to accomplish any thing great, from the present plans of enterprise. I fear that we who are now labouring must first lay our heads low in death, unless some new scheme be devised, or some better direction be given to our present efforts. Are you not ready, then, my brethren, to say with me, "Something must be done!"—Hear me, then, a little farther, while I say that something *can* be done. I have a plan to lay before you, which proposes to obviate many of the existing difficulties; a plan, which, if carried into complete operation, would accomplish more for the salvation of men, and the prosperity of the church, than all our present works put together. The plan which I wish to lay before you, has among others, the following advantages:—

1. It shall virtually bring at once into the field a host of missionaries, evangelists, and pastors, already educated and prepared for the work.

2. It shall support them with little or no expense, to the people for whom they labour, to any charitable society, or to the church in any way.

3. The individuals in question shall labour under such peculiar advantages, that the prospect of their success in saving the soul from sin shall be ten fold that of any other plan.

4. The number it proposes to bring within its influence, and to whom it can be extended, are no less than every man, woman and child, throughout the country.

5. It shall not be a substitute, nor stand in the way, or in the least clash with other plans; but shall be their support, their life, their existence.

6. It can be carried immediately into effect. Nothing is wanting, brethren, but that you should lift your hands, and take hold with all your hearts and your power, and you shall see, in a little time, its blessed influence.

I intend to lay this plan before you in my next. V. D. M.

Miscellaneous.

Extract of a Letter from Rev. Romeo Elton, to the Hon. Abner Forbes, dated

Florence, Italy, Nov. 20, 1826.

My Dear Friend—I had a boisterous, though short passage, of 21 days from New-York to Liverpool. The last winter I spent in England and Scotland, principally at the universities of Cambridge, Edinburgh, Glasgow, and St. Andrews—and in London.—From many of the professors in these universities, and also from others on the continent, to whom I had letters of introduction, I have received the kindest attentions. I had the pleasure of a personal acquaintance with Dr. Chalmers, and Rev. Robert Hall, whose works are so well known in America; and the exalted ideas which I had previously formed of these men were more than realized. They are by far the most impressive speakers that I have ever heard. In the social circle Dr. Chalmers is highly engaging. His lectures on moral philosophy, several of which I heard, like his sermons, were marked with the fervor of genius, and very eloquent. It is impossible to give any adequate idea of the devout and impressive manner of Mr. Hall. The sermons which I heard him deliver, were distinguished by the same strain of pure and elevated piety, the same depth and originality of thought, as well as delicacy and elegance of style, that characterise his published sermons. Dr. Chalmers gave me a letter to the celebrated Mr. Irving, of London, whom I had the pleasure frequently of hearing and of meeting several times in private. Mr. I. certainly possesses abilities of a very high order, and is the most fearless preacher I have ever heard. In private, Mr. I. is very pleasing.

From London, I proceeded to Paris, where I remained about two months; and from thence to the Netherlands, Germany, &c. I resided about two months at the university of Gottingen; and in many respects I have been much pleased with this, and with several of the universities in Germany, which I have visited. I regret to say, however, that there appears to be in them little evangelical religion. That many of the German divines are semi-infidel in their sentiments, is apparent both from their preaching and writings. In general, the manners of professed Christians in Germany shed a most deadly chill upon a devout mind, and are in flagrant contradiction to the spirit of christian morality. Alas! how changed is Germany since the days of the immortal Luther!

From Germany, I followed the course of the Rhine to Switzerland, and visited the celebrated Mont Blanc, and crossed from thence to Martigny by the Lob de Bolme.—It is impossible for language to convey any just impressions of the scenery of Switzerland—a country which combines, in a most striking manner, the awful and the sublime, with the picturesque and the beautiful; and where we behold, in rapid succession, the wildest scenery intermingled with smiling vallies and cultivated fields. I have been in this beautiful city about five weeks, and purpose to proceed in a few days to Rome and Naples. On the 14th inst. I had the honor of being admitted to a private audience, according to ceremony, in his palace, with his imperial and royal highness, the Grand Duke of Tuscany. He conversed with me in a very familiar manner; and in a moment after my introduction by the Grand Chamberlain, I felt myself perfectly at home. We conversed in the German and Italian on various topics. He made particular inquiries respecting our American colleges, and spoke in commendation of the progress of the arts and sciences in America, and passed a high eulogium upon our illustrious Franklin. The Duke is a great patron of literature, and sustains an excellent private character. His private library is one of the most valuable in Europe, amounting to 52,000 volumes, most of them very elegantly bound.

Through the goodness of God, I have enjoyed an uninterrupted share of health, and have met with no unpleasant occurrence during the whole of my tour, some of which has been rather hazardous. I purpose to return to London early in the spring, and embark from thence to America. I have remained in Europe longer than I at first contemplated, but I found that it would be impossible for me to accomplish all that would be desirable in a shorter period.

Very truly and affectionately yours,
ROMEO ELTON.

A CALL TO ACTION.

A correspondent of the Boston Recorder and Telegraph, says:—

"I have no charity for those men who are always talking of the evil of intemperance, yet still keep on drinking. They remind me of a certain class of men who are never religious except when they are drunk. It is time for the christian church to leave off *talking* about the fearful cloud that hangs over us, and begin to *act*. The world look to them for an example, and the professor can no longer *send his jug to the grocer*, unnoticed. The confirmed drunkard has heard that Christians are *talking*, and he is on the watch for some occasion to say—"There goes the Christian's jug." This will never do. * * * * *

"Now, I hope no professor of religion will ever open his mouth again upon this subject, until he leaves off drinking. Let him never again mourn over the desolations of his country, and *wonder that something can't be done*, while his closet is stored with decanters and demijohns of intoxicating liquor. Satan cannot cast out Satan."

Afflictions sent by Providence, melt the constancy of the noble mind, but confirm the obduracy of the vile. The same furnace that hardens clay, liquifies gold; and in the strong manifestations of divine power, Pharaoh found his punishment, but David his pardon.

The firmest friendships have been formed in mutual adversity, as iron is most strongly united by the fiercest flame.

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.
83 Genesee Street.
Utica, June 23. 79tf

FOR SALE,

THE HOUSE AND LOT situated in the village of Utica, at the lower end of Broad street, nearly opposite the Dry Dock, and near the contemplated Basin. The house is convenient for two families, or for four small families; having four square rooms, four closets, two small bed-rooms, two bed-presses, two clothes-presses, with a Cellar under the whole, and an oven and fire-place in the Cellar. The house is new and in good repair. For terms inquire of CHAS. SLAWSON,
At J. C. DELONG'S Morocco Factory.
Utica, May 2d, 1826.

NOTICE is hereby given, to the owner or owners of the following Lots, together with the buildings thereon, viz: The one occupied by Jabez Miller, and the one occupied by Dennis Neilis, both situate on the southerly side of Broad street, between Franklin and John streets, that the payment of five dollars, at which sum John R. Bleecker was assessed, for altering the pavement at the mouth of Broad street, for the purpose of conveying the water from Franklin street, across said Broad street to Genesee street, is required by the Trustees of the village of Utica, to be made to the Treasurer of said village; and in default of said payment, the right and title of the said John R. Bleecker to the above described premises, will be sold at public auction, on the 9th day of May next, at the house of Gurdon Burchard, in said village, at ten o'clock, A. M. of that day, for the lowest term of time that any person shall offer to take the same, in consideration of advancing the sum assessed on the same, with interest thereon, and the cost of appraisement and advertising.

H. W. OSBURN, *Collector.*
Dated November 7, 1826. 45

BY virtue of a writ of fieri facias, issued out of the supreme court, and to me directed and delivered, against the goods and chattels, lands and tenements of *Loring Delano*, I have seized and taken all the real and personal property of said Delano, consisting of two Lots—one situate on Genesee-street, & bounded north by land owned by C. P. Kirkland, Esq. east by land owned by —— Hopper, south by land owned by S. D. Childs, west by Genesee street, being the same now occupied by said Delano—the other situate on LaFayette street, and running back to Columbia street, bounded north by LaFayette street, east by land owned by Mrs. White, south by Columbia street, and west by land owned by H. Huntington, being 80 feet front on LaFayette street, 110 on Columbia street, and 240 deep—with a quantity of Household Furniture, and about 100 volumes of Books; which property I shall expose to sale, as the law directs, at the Canal Coffee-House, in Utica, on the first Tuesday of April next, at 10 o'clock in the forenoon.

For D. PIERSON, Sheriff:
A. Hubbell, Deputy.
Dated Utica, Feb. 13, 1827. 7w6

Drugs, Medicines, &c.

M. HITCHCOCK, has constantly on hand, a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail.
Feb 3. 1826. 3tf

Consumptions, Coughs, &c.

Butler's Indian Specific.

FOR the cure of colds, coughs, consumptions, spitting of blood, asthmas, and all diseases of the breast and lungs.

There is perhaps no medical observation better established, none more generally confirmed by the experience of the best Physicians of all ages and countries, and none of more importance to the human family, than the fact, that many of the most difficult and incurable consumptions originate in neglected colds. In a climate so variable as ours, where the changes of the weather are frequently sudden and unexpected, it requires more care and attention to guard against this dangerous enemy of life, than most people imagine, or are able and willing to bestow. The bills of mortality exhibit the melancholy fact, that the proportion of deaths by this disease may be considered as about five to one. Inasmuch then, as this fatal disease bids defiance to the skill of the most learned physicians, it is a gratification to the proprietor that he is enabled to offer to those afflicted with it, a goodly prospect of relief, (if taken in time), in that highly valuable remedy, the Vegetable *Indian Specific*. The Indians are happy in their knowledge of medical plants; governed wholly by experience, they are certain as to their effect, and it is said by an author of great character, that a true consumption is a disease never known among them.

The celebrated Dr. Cullen has taught us that our first attention should be employed in watching the approach of the disease, and prevent its proceeding to an incurable state; and in persons of a consumptive habit, especially those born of consumptive parents, the slightest symptoms of an approaching consumption at the consumptive period of life, ought carefully to be attended to.

This specific is obtained by extractions from herbs, roots, flowers, plants, &c. when in perfection. In consequence of a happy combination of the most valuable herbs, &c. it becomes a balsam of superior value. It heals the injured parts, opens the pores, and composes the disturbed nerves after the manner of an anodyne; consequently the obstruction of the chest and the lungs, which constitute this disease, particularly need its use. It promotes expectoration which is constantly called for, & whilst it cleanses and heals, it also gives strength to the tender lungs. In this manner it removes the hectic fever, improves digestion, gives strength to the nerves, repairs the appetite, and improves the spirits. This specific is mild, pleasant to the taste, and may always be given in safety. It is found particularly useful in hypochondrical, nervous and hysterical diseases. Each bill contains detailed accounts of this disease in all its different stages, and will be accompanied with the signature of the proprietor in *Red Ink*. It is offered for sale in Utica, by
WARNER & HARVEY, (only.)

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.
Utica, April 11, 1826 9tf3

NOTICE is hereby given, to the owner or owners of the following Lots, together with the buildings thereon, viz. The one occupied by Samuel A. Sibley & Co. situate on the easterly side of Genesee street; the one occupied by William Alverson, situate on the corner of Genesee & Broad streets; those occupied by Isaac N. Meacham, David C. Van Cott, Daniel and Morgan James, John Newland, Thomas Broadway, Henry Hickcox and Aaron Egleston, situate on the southerly side of Broad street, between Genesee and John streets; that the payment of fifty dollars, at which sum John R. Bleecker was assessed for altering the pavement at the mouth of Broad street, for the purpose of conveying the water from Franklin street, across said Broad street, to Genesee street, is required by the Trustees of the village of Utica, to be made to the Treasurer of said village;—and in default of said payment, the right and title of the said John R. Bleecker to the above described premises, will be sold at public auction, on the first day of May, 1827, at the house of Gurdon Burchard, in said village, at 10 o'clock, A. M. of that day, for the lowest term of time that any person shall offer to take the same, upon consideration of advancing the sum assessed on the same, with interest thereon, the cost of appraisement, and advertising. H. W. OSBORN, *Collector.*
Dated October 31st, 1826. 44

NOTICE is hereby given, to the owner or owners of the lot No. 119, together with the buildings thereon, situate on the northerly side of Broad-street, in the village of Utica, at present occupied by the Rev. Mr. Johnson, that the payment of seventy dollars, at which said lot is assessed, for pitching and paving said Broad-street, is required by the trustees of the village of Utica, to be made to the treasurer of said village; and in default of said payment, said lot will be sold at public auction, on the 21st day of June next, at the house of Gurdon Burchard, in said village, at ten o'clock in the forenoon of that day, for the lowest term of time that any person shall offer to take the same, in consideration of advancing the sum assessed on the same, with the interest thereon, the cost of appraisement and advertising.

H. W. OSBORN, *Collector.*
Dated December 19, 1826.

TERMS OF THE FOURTH VOLUME OF THE WESTERN RECORDER.

I. The Western Recorder will be issued on Tuesday of each week.

II. The price to Subscribers will be Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.